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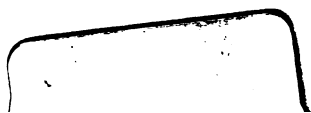


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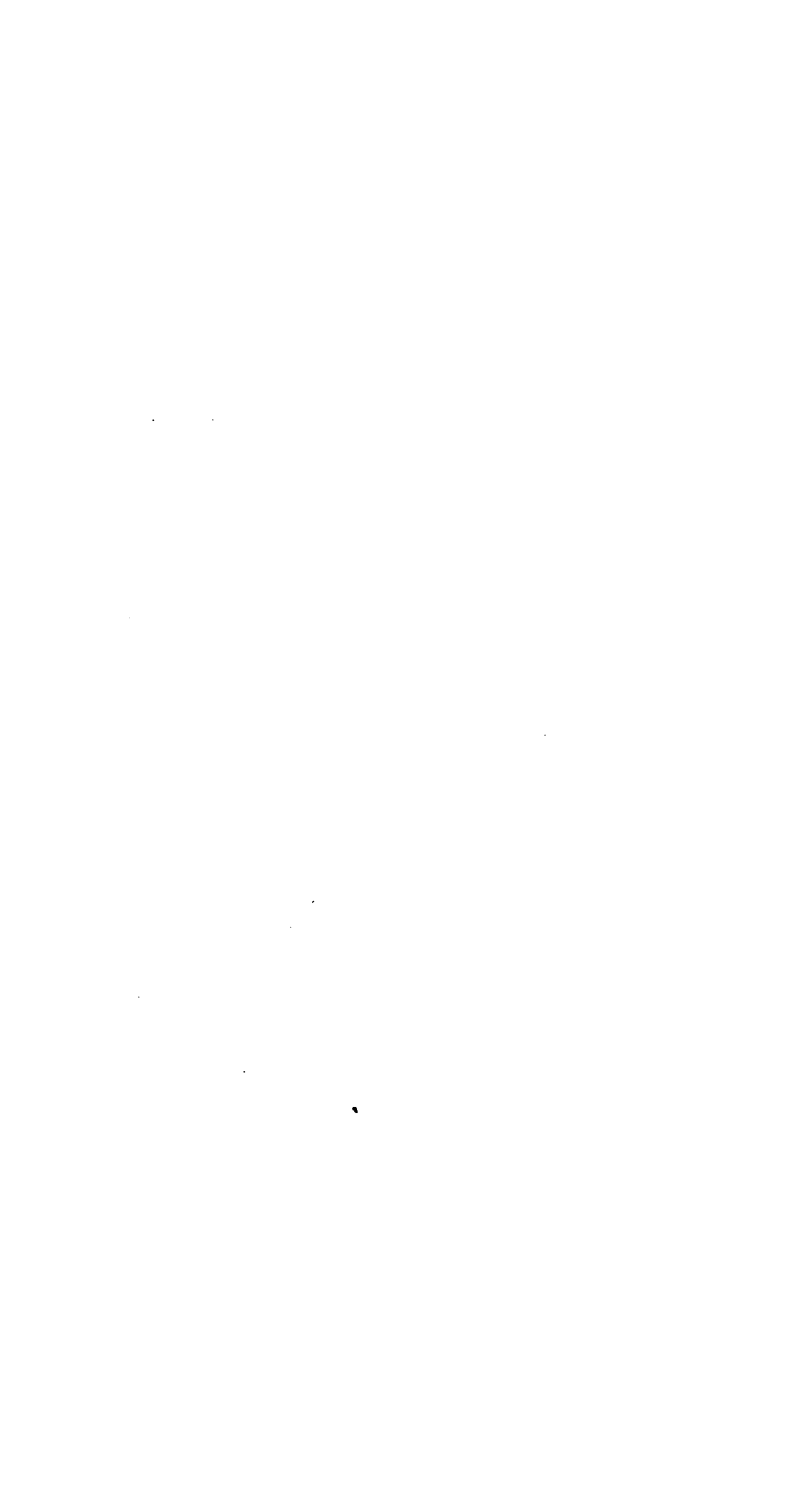




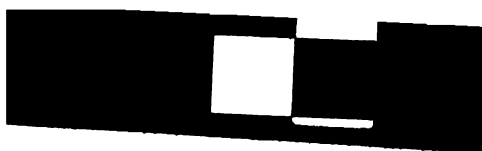


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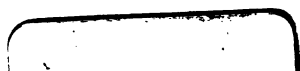








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# SANCTUARY SERVICE.

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A

MINISTER'S ADDRESS TO HIS PEOPLE

REGARDING THE DUTIES

OF

CHURCH ATTENDANCE.

BY THE

REV. J. W. TAYLOR,

MINISTER OF THE FREE CHURCH, FLISK, CRIECH.



"But as for me I will come into thy house in the multitude of thy mercy, and in thy fear will I worship toward thy holy temple."

~~~~~  
THIRD THOUSAND.  
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BIRMINGHAM:

JOHN TURNER, 31, TEMPLE ROW;

LONDON: PARTRIDGE AND OAKLEY.

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1847.

[ENTERED AT STATIONERS' H.

## SANCTUARY SERVICE.

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"Ye shall reverence my sanctuary—I am the Lord."  
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DEAR READER,—To whichever of the following classes you belong, this tract may be to you "a word in season." 1st, If you are *stated* in your attendance upon the sanctuary, you may by these lines be confirmed in your becoming habits; you may be planted more firmly in the courts of the Lord's house. 2nd, If your attendance is only *occasional*—if a very slight excuse is sufficient to detain you at home—you may be quickened to a higher appreciation of ordinances; you may be found standing more frequently within Jerusalem's gates. 3rd, If you are *seldom*—am I warranted in adding, or *never*—at church, it may be that this tract, by visiting you in your dwelling, may induce you to visit the "house of the Lord."

"Lo this, we have searched it, so it is, hear it, and know thou it for thy good."

*The duty of SANCTUARY SERVICE is discovered by the light of nature.* The fact may have struck your own observation, that never did any people, or nation, or tribe exist without their temple. In our own day, we see that the Mahometan has his mosque, the Jew has his synagogue, and the India

OW COMES THE  
 lic religious worship is established over  
 You will find only one answer whi  
 ory, and it is this, that sanctuary se  
 ed by the law of nature. *Wherever*  
*h the idea of a God, there also do you*  
*emple, and public religious worship.* The  
 io wrote this sentence, "reverence my  
 on the page of Scripture, has also wr  
 ie hearts of men. Those who have no  
 ; thus, in this particular, a law unto t  
 If you neglect sanctuary duties, you  
 e law and the light of nature. The con  
 observance of the untutored heathen rep  
 inful neglect. (Matt. xii. 41, 42.)  
*duty of SANCTUARY SERVICE is expres*  
*by sacred Scripture.* Shall the idols  
 is be publicly worshipped, and shall no  
 bitation" be assigned, shall no commo  
 be paid to Him who is the maker of  
 the universe is God's temple. All his  
 ip him. This is nature's temple, and n  
 in to her Lord. But *religion* must al  
 She must have her

and the *sons of men* in the days before the flood. I need not stay to remind you of the jealous care which God exercised over his temple service in Old Testament times, and of the heavy judgments which he threatened against those who came not up to worship the King, the Lord of Hosts. This one principle, however, I wish you to bear in mind—*all that is said in the Old Testament, enforcing upon the Jew reverential respect to his outward and typical service, applies with ten-fold strictness to the spiritual worship of the Christian.* Let me ask you, or rather ask yourself, *Is God less careful of his worship now than he was then?* In the New Testament we very frequently read of Christ teaching in the synagogues, and preaching the Gospel of the kingdom. Christ tells us that he taught daily in the temple. The Apostles also entered both into the temple and the synagogues, reading the Scriptures, and preaching unto the people. They claimed Jewish times and Jewish places for Gospel uses. But to leave us altogether without excuse, God leaves us not without the warrant of this special precept, “forsake not the assembling of yourselves together.” There is *not any one duty* for which you can advance higher authority than that which I have now adduced for Sanctuary worship. The law of nature enforces it, and so does the law of revelation. Nature and revelation unite their voices, and address to you their common command, “Come ye into his courts.” This is the *evidence* by which your *mind* may be *enlightened* as to your duty. May God give you that *grace* whereby your *heart* may be *drawn* cheerfully to perform it!

If these considerations have not convinced you that it is your duty to reverence the Sanctuary of the Lord by resorting to it, other considerations



OLD FOR THE SAKE OF THE LORD

This question, "Shall God in  
with man?" once swallowed  
its and the words of piety.

The same question is still a  
to infidelity. Infidelity denies th  
y present in the congregation of l  
selves we dare not have declared  
th spoken it. And this is Faith'

ity's objection—*God hath said it.*

ords: "The Lord hath chosen Zion  
it for his habitation. This is my

ere will I dwell, for I have desire  
; to the New Testament assemblies

we come unto Mount Zion.

other glorious things spoken by the  
rd concerning his presence in his S

s it "the place of his throne;" "the

feet:" "the place of his presence.

p quoting for your consideration th

es of God's Word. Exod. xx. 24

where I record my name I will c

nd I will bless thee." Matt. xviii.

of God there is indeed no visible symbol of his presence. There is no cloud of glory overshadowing the worshippers. There is no voice of majesty overwhelming the mind. All is still and tranquil. If you go forward, God is not there; if backward, you cannot find him. On the right hand and on the left you perceive him not. God is a spirit. His presence in his house is a *spiritual* presence. It is *special*. It is *gracious*. If mortal sight were strengthened, or if the eye of faith were brightened, you might see the train of God's glory filling the temple. If mortal hearing were strengthened, or if the ear of faith were quickened, you might hear the sound of attending angels mingling with the praises of the Sanctuary. You would feel Jacob's dread when in Bethel he said, "Surely this is the house of God," and the reverential astonishment of Isaiah when his eyes saw the King, the Lord of Hosts.

*Consider the solemn services which the Sanctuary witnesses.* There is a feeling of moral sublimity connected with the house of God. It is a touching sight to see men of all ranks, persons of all ages, gathering together at the sound of the Sabbath bell; to see nobility and beggary, wealth and poverty, youth and age, occupying the same pews, worshipping the same Maker, adoring the same Saviour, breathing the same confessions, expressing the same hopes—all meeting in the house of God as they shall meet anon in the grave-yard around it. The Sanctuary witnesses the highest act which man—rational, moral, immortal man—can perform. Men never act more like men, more in consistency with the noblest parts of their nature, than when they assemble and meet together "to acknowledge their sins before God, to render thanks for the great benefits they have received at his hand, to set forth

...house of God, and in  
and the goings out thereof, and  
thereof, have given rise to wholes  
Good Mr. Brown, of Haddington,  
in the church, and whose works ar  
families, dated his earliest religi  
from witnessing a Sacramental sei  
herd-boy in one of the hill-side farr  
He went with the multitude who  
east, and his young heart was mov  
when he saw the solemn service of  
listened to the touching addresses.

*Consider the wonderful works whi  
brought in his Sanctuary. We hav  
goings, oh God! even the goings o  
my God, in the Sanctuary, our fathe  
and we will not conceal them. The  
ost witnessed the people met with  
ne place, and God present with pow  
f them; and as the result of such  
hort and simple sermon moved &  
earts of 3000. The Gospel preac  
ty in the Sanctuary has generally n*

space of twelve months. What numbers were awakened under the preaching of Whitefield! What multitudes have Cambuslang, and Kilsyth, and Moulin, seen converted by the preaching of God's Word in God's house!

A simple sentence uttered in the sanctuary, has often done what affliction, and the death and persuasion of friends, and the power of reason, have all failed in effecting. It has proved an arrow sharp in the heart, and the sinner, like the stricken deer, has retired and wept in secret places. A minister, in the middle of his discourse, paused, and abruptly put this question, "Have you ever wrestled for it?" A woman in the congregation, whose thoughts at the moment were wandering after vanities, had her attention arrested. The words found their way to her heart. She carried them home with her. They haunted her mind continually. No rest could she take until she fell upon her knees, and in earnest, importunate prayer, commended her soul to the covenanted mercies of her God.

The celebrated Henderson was ordained minister of Leuchars when his soul was a stranger to the power of godliness—and a careless minister is placed in the most unfavourable circumstances for conversion. He went to a neighbouring sacrament, not to assist, but to hear. He hid himself amid the congregation. Bruce, of Kinnaird, was the preacher. The heart of Henderson was smitten in his dark corner by the simple reading of the text—a text which he had himself often read. It proved the hammer, which, in the hand of the Spirit, broke the flinty rock.

A minister was insisting on the necessity of godliness. Among his hearers there was the mother of a family whom God had visited with various be-

simple and ordinary statement was  
awakening her. "Ungodliness  
acher, "however disregarded by ri  
ht of God, a ground of condemnati  
lly person, though outwardly de  
sentence of Him who looketh on  
it in the judgment." The woma  
uck by the statement. It led to se  
self-examination, to prayer. Her  
ved the altered appearance of his  
ired the cause. "If it be thus wi  
t I greater cause for apprehension  
ction. He joined his wife in he  
iries. The discoveries of guilt we  
ough not quickly, succeeded by good  
ice. They entered into rest by beli  
w edified, walking in the fear of th  
A sentence in the Sanctuary ha  
ubts and difficulties, which reasonin  
d in vain contended with. Asap  
th doubts until he went to the Sanc  
d "*then* he understood." Dr. Owe

one other case in which God rewarded attendance on his ordinances with spiritual benefit. It is the case of one whose memory is blessed. Philip Henry was the son of a pious mother. She sat under the powerful ministry of Mr. Marshall, an eminent Presbyterian minister, and one of the Westminster Assembly of Divines. The mother was careful to feed her son "beside the Shepherd's tents." He regularly accompanied her to the house of God. Matthew Henry, in recording the circumstance, adds, "this minister and this ministry he would to his last speak of with great respect and thankfulness to God, as that by which he was, through grace, in the beginning of his days, begotten again to a lively hope." As the result of his own experience, he was in the habit of recommending to parents to bring their children betimes to public ordinances. "If we lay our children by the pool side, who knows but the blessed Spirit may help them in and heal them." "If we lack Jesus Christ," says the 13th Homily of the Church of England, "we shall find him no where so soon as in the temple, the Lord's house, amongst the teachers and preachers of his Word, where indeed he is to be found." "The Spirit of God," says the Catechism of the Church of Scotland—and here there is harmony in the testimonies,—"*maketh the reading, but especially the preaching, of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.*" Reader, consider these things. If you turn away your foot from the Sanctuary, you turn away your foot from the way of salvation. How sad would it be, if, when Christ passes by, you were absent; if, when God

... of the character of those persons  
*quent the Sanctuary?* Are they not  
 the most decent, the most orderly, the  
 most respectable of our acquaintances? Are not many  
 of them men of intelligence and learning—men of  
 respectability? They are the “grave  
 old men.” Sanctuary service has ever been  
 a source of joy and delight. Doves flee to their  
 nests, and the saints hasten to ordinances. David’s  
 prayer was, “that he might dwell in the house of  
 thy sanctuary all the days of his life.” His resolution  
 was, “I will give thee thanks in the great congregation.”  
 His favourite verse was, “a day in thy courts is  
 better than a thousand.” Sir J. Mason, Elizabeth’s  
 favourite, gave this testimony when asked  
 where he would live if he were to live his life over again:  
 “I would live in the palace for my closet, the  
 temple for my chapel.” The philanthropic Howard  
 said of his home, his country, and his church:  
 “These are my three great treasures:—“These remembrances of the  
 my songs in the house of my pilgrimage  
 my Sabbaths have I longed to spend  
 et!” (Dr. Stennett’s church was

things were then easy, for the benefit of the Word, which came with power."

*What is the character of those who forsake the Sanctuary?* Count up instances, and you will find that they are either loose livers, or ignorant, or regardless persons, or men who have imbibed sceptical principles—men who in pride of heart have given themselves up to vain wisdom and false philosophy, and whom God has given up to believe a lie. Examine the matter for yourself, and you will find that in thus estimating the character of church neglecters I have done them no injustice. "Declension," says the elder Henry, "begins at the closet." This is true of *heart-declension*—that inward declension of which a religious man is too often the subject. Outward declension—the declension of the *conduct*—a falling away from outward respectability into a reckless state, begins with dishonoured Sabbaths and a neglected church. The date of the declension may be stated from the time when liberties were first used with the Sabbath, and when the church pew was left empty. How often has the cold cell of the condemned criminal heard this confession, that the first step in that downward course, which terminated in the gallows, was Sabbath-profanation, and church-neglect.

"Jerusalem remembered in the day of her affliction and her miseries, all her pleasant things which she had in the days of old." Church-despiser, God can easily send *silent Sabbaths* to you; and as you lie on a bed of sickness, he can distress your soul with the bitterness of regret for past neglects, and can make it pine with the eager but ineffectual longing—"O that it were with me as in days that are past, when it was said to me, go ye up to the house of the Lord." If you will not go to God,



ear the wish of lost souls, the wish  
e, "O for one of those Sabbath-day  
efully abused! O for one meeting  
hich I so often deserted! O for or  
tion from the least of those ministr  
equently despised!" The wish is t  
or is shut.

Are you *still* unconvinced? Have  
lerations failed in affecting your m  
t of anything farther, in the shape  
persuasion, which is likely to reac  
The only other method of benefitin  
nains, is to attempt an answer to  
however, the statement of the tru  
bringing conviction to your heart, I  
empt to remove your excuses wil  
le service.

Are you of those who say, "*we c  
bath as well at home in reading our B  
ding the Church?*" Do you *really* s  
reading your Bible? Even if you c  
right to make this choice. God ha  
tter by his positive prohibition "for

more respected if it is seen that, although your dress is not to your liking, *principle* brings you to God's house. You will read a lesson to those who go to church to show off their gay adorning. Or go and tell your case to any of the office-bearers of the church, or to a christian and benevolent neighbour; convince them that you are sincere in your desire to attend church, and soon will this obstacle be removed. *Are you of those who make the defects of the minister a covert for your own sinful neglect—who say we get no profit from his ministry?* Look not to the man, but to the ordinance. Look beyond the Minister to his Master. It is in honouring God's appointment, and not in admiring the talents and eloquence of the preacher, that you will be benefited. But it is vain to count up objections. They are as varied as the deceitful windings of the human heart. Let me particularise one more. You will not plead it, but your heart will witness to its truth. *It is the objection of the will—the aversion of the heart to Sanctuary duties.* You have no liking to the Service, and hence your request, "I pray thee have me excused." No reasoning can remove this objection. The grace of God alone can reach it. The grace of God alone can dry up that fountain of objections and excuses—an unrenewed heart. When *He turns your heart* to himself, then will *you turn your foot* to his Sanctuary. Which may God of his mercy grant!

These excuses to which I have alluded are the excuses of aversion, which are to be silenced; but there are lawful excuses for absenting from the Sanctuary, which must be listened to. Instead of an enumeration, I shall furnish you with three rules by which you can determine when an excuse is lawful. - It is so, 1st, When the Bible warrants

many who are a congregation's minister's encouragement—who revivify the tabernacles of the Lord. Reader, are you one of them? Do you long for His courts? Then pray for good. It is an evidence of His blessing you out of Zion. Study and meditate on the following passages, they will strengthen you. Psalm xxxvi. 8; Psalm lxiii. ; Psalm lxxv. 7.; Ephesians iv. 11. May each day bring you to God's holy mountain, may you be joyful in his house of prayer; and in the house of God, may you be a part of His glory, and at last be introduced as a citizen of the "great city," the holy Jerusalem, where the temple, for the Lord God Almighty dwelleth, is the temple of it! Remember, you do not live to yourself. This is the way of life. You should say, "every one to his neighbour, every one to his brother, know ye that I have a careless brother, or a careless parent, or a careless partner, or a careless neighbour. "that leaves God's house"

consideration more. God has given pastors and teachers, and Sanctuary duty, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Time—Sabbath-time—is the ripening season. The doctrines of God's Word are the dropping rains and the distilling dews. The church is the nursery for eternity. There is no temple in heaven. There is none in hell.

One word regarding the outward reverence which becomes the house of God. The Apostle's rule should be engraved above the gateway of every church, "*Let all things be done decently, and in order.*" If we manifest a respectful deportment in the house of our prince, in the house of a superior, should not our deportment be at least equally respectful in the house of our God?

Be present in your seat before public worship commences. It was part of Colonel Gardiner's religion not to disturb the religious exercises of others.

Enter the house of God with a composed manner, as one who has come to worship before the Lord.

Avoid a listless and sleepy posture during the service.

Interrupt as little as possible the stillness which becomes God's worship.

Sit not silent when the praises of God are singing.

Maintain an undiminished reverence of manner until the blessing be pronounced. The most solemn part of the service is when, with uplifted hands, "we bless you from the house of the Lord." Interrupt not this most significant and impressive

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